571 against the actual jobholder did not influence the Spanish authorities,
557 he resorted to his supreme argument, the great length of time that he had held the office in question previously and that now his turn had come again--it was time to shift office holders, as the Spaniards themselves did with their own governments and political positions!

594 f) Filial Society:--The Rifian (nuclear) family may be com-
595 posed of the father, several (i.e. up to and including four)[44] wives, and legitimate children. Illegitimate children, along with their
847 mothers, are killed, and today, the mother of an illegitimate child
848 usually kills it herself if her husband does not already notice it (or her).

768 g) Dissolution of Family:--This occurs only through the death
[587] of the father. When he dies, his eldest son takes over his duties as head of the family, if he is of age (i.e. old enough to do so); if not, the father's brother assumes this position and marries his brother's widow[45].

592 h) Family Relationships:--The father is the nuclear family's
593 legal representative and administrator, and he is thus responsible for the faults of its component members. He administers property freely and can disinherit his children. He punishes the members of his family at will, though he does not kill or wound them. He has the authority to marry off his daughters and sons, although in practice he may be thwarted by opposition on his children's part; the latter, if they are sons, may leave home, and, if they are daughters possessing a measure of spirit, they will be disgusted (by their father's behavior). The father distributes work equitably and evenly.

592 593 The mother has the right to punish her children, but cannot wound them.

[562] Sons enjoy a preferential situation within the family; they help their father in agricultural tasks and in defense of the hearth and patrimony. They watch over the women of the house. Those of age 883 [785] (i.e. who have reached puberty)[46] start to fast during the month of Ramadan, as well as starting to plow and harvest the crops, after they have become too old to pasture goats. On reaching puberty, also, sons may spend nights away from home or be absent for periods of time.

[584] They do not own property. If a son should reject the matrimonial proposition (put to him by his father) he must look for the bride-price (himself), telling his father of this obligation. He may leave his home without having to renounce his inheritance. After marriage, 885 593 although living in his father's house, he builds a bread-oven in [591] order to separate his meals from those of his father. He is then a contributor (apart from his father, who generally hands land over to him to work, but who is not obliged to give him his share of the

[594] inheritance.) He pays his fines, and contributes his turn to the fqih's barley allotment, and forms a separate nubth on his own. 883 On reaching puberty, he attends the mosque and goes to markets and 885 weddings; when he marries, he begins to take part in the council 623 meetings to defend his rights; he enters a liff[47]; and sometimes he 616 794 becomes a member of a religious brotherhood[48].

595 Sons and daughters are their father's property. A divorced 593 wife, even though nursing a child, cannot take it with her; and there 586 have been cases in which her own father has returned her children to her husband.